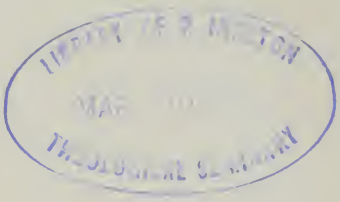
The CHRONICLE of the LONDON MISSIONARY SOCIETY

1934



I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1934lond_0

THE FEBRUARY, 1934 PRICE TWOPENCE

CHRONICLE

Chinese Nurses and Infants at the Lester Hospital, Shanghai.

MEDICAL MISSIONS WEEK—FEB. 11th to 18th

LONDON MISSIONARY SOCIETY 42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The Register

Arrivals

Miss Audrey Edwards, from Wuchang, and Miss P. R. Acis Sharpe, from Shanghai, December 9th.

Mrs. Govan Robertson, from Senga ; Mr. and Mrs. R. Owen Abel, from Mbereshi, December 13th.

Miss Helen J. Johnson, from Jammalamadugu, December 16th.

Mr. and Mrs. F. H. B. Harmon, from Shanghai, December 22nd.

Departures

Rev. and Mrs. R. L. Challis, appointed to the Cook Islands ; and Mrs. H. P. Bralsford, proceeding to Samoa via Australia, per s.s. *Remuera*, December 14th.

Mr. J. B. Tayler, returning to North China, per s.s. *Conte Verde*, from Venice, December 15th.

Mr. and Mrs. Bernard Thomas, returning to Salem, per s.s. *Victoria*, from Genoa, December 28th.

Miss G. F. M. Usher, returning to Berhampur, per s.s. *Rawalpindi*, from Marseilles, December 29th.

Miss E. S. Wills, returning to Central China, per s.s. *Comorin*, January 5th.

Dr. Agnes E. Towers, returning to Shanghai, per s.s. *Conte Rosso*, from Venice, January 10th.

Rev. and Mrs. H. Taylor, returning to Niué, per s.s. *Rangitiki*, January 11th.

Deaths

Buttfield.—On December 12th, at Shanghai, Annie Ada Buttfield, S.R.N., of the Lester Chinese Hospital.

Fahmy.—On December 18th, at 11, Helensea Avenue, N.W.11, Ahmed Fahmy, M.B., Ch.M., formerly of Fukien, aged 73.

Collins.—On December 24th, at Douglas, Isle of Man, Charles Collins, formerly of Madagascar, aged 80.

Chisholm.—On December 28th, at Oswestry, Christina Elizabeth Chisholm (daughter of the late Rev. Alexander Chisholm, formerly of Samoa), aged 77.

Golden Wedding

On January 23rd, 1884, at Union Church, Calcutta, Edwin Greaves to Emma Sansom, of Sherwell Church, Plymouth.

Luncheon Hour Talks

The Memorial Hall, 1 to 2 p.m.

Wednesday, February 14th.—Rev. J. Alfred Kaye, speaking on "Samoan Sidelights" gleaned on his recent visit to the South Seas.

Wednesday, February 28th.—Rt. Hon. Sir Stanley Jackson, speaking on "My Five Years in Bengal." Rev. F. H. Gillingham, M.A., another famous cricketer, will preside.

Charge for luncheon, 1s. 6d. All men welcome. Printed programmes on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

Contributions

The Directors gratefully acknowledge the following anonymous gifts : "W.O.," for Widows and Orphans, 2s. 6d. ; "T.O.M.," £3.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau. He desires to send thanks to "Wellwisher" for a generous gift of stamps.

Monthly Prayer Meeting at Headquarters

The next meeting will be held on Friday, February 16th, at 5.30 p.m. The leader will be Miss H. M. New, and Mr. H. Diamond will represent the House and give us news from abroad and at home. Will all London friends who can, endeavour to attend this meeting ?

For Young People

"African Reminiscences" will be the subject of a talk by Mr. H. S. Keigwin, M.A., M.B.E., a Government official in Africa for many years, at the Young People's Social Evening at Livingstone House, on Tuesday, February 6th, from 6 to 7.30. The address will be preceded by a musical half-hour arranged by Miss Norah Townend, A.R.C.M. All young people are cordially invited. (Tea at 6d. per head, from 6 to 6.30 p.m.)

New Lantern Lecture

"Picture Sketches of Samoa," by Nelson Bitton, is the title of a new set of film lantern slides now available for hire from the Loan and Exhibition Department at Livingstone House. Charge for hire, including film lantern, 6s. per night.

Wants Department

Printer's Type for a printing press—Gramophone—Slides of the Life of Christ, and of the Parables ; also a Lantern—Cameras—Tambourines and small drums—Indoor and Outdoor Games, for girls from five to nineteen.

Are there not Churches and Sunday Schools who could arrange Work Parties for Hospitals during Medical Missions Week ? Write up for hints how to do this.

Friends intending to send parcels abroad should first consult the Wants Department, especially in the case of parcels for China. The leaflets, "The Helping Hand" and "How to Send Parcels Abroad" will be sent free on application to Miss New, Hon. Sec., Wants Department, Livingstone House, Broadway, Westminster, London, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1 ; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE
CHRONICLE
Of the London Missionary Society FEBRUARY, 1934

The Touch of Human Hands

AMONG the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest ;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks goodwill to men.

Whenever man his brother man
Upholds in helplessness ;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

The children's ward in the new hospital, Shanghai.

"HEAL THE SICK"

More than 370,000 people are treated every year in L.M.S. Hospitals.

Total Annual Cost ... £64,000

Amount raised on the Field £47,000

Balance to be raised at Home £17,000

Actually raised in 1933 ... £12,000

£5,000 extra required to balance the Hospital Expenditure.

Odd Jobs in Neyyoor

By Ian M. Orr, M.B., C.M., F.R.C.S., Neyyoor, Travancore.

NEYYOOR is well known to so many in England as the centre of a big medical mission work that it would be superfluous to say more about the hundreds of thousands of Indians treated as out-patients or the thousands of major operations performed. Articles have appeared in *The Chronicle* from time to time describing the tours to the branch hospitals, the work in the head station itself, and the activities of the leper hospital ; but there is one very important department of our work that is seldom written about—the European Nursing Home. This was built and equipped by the Europeans in Travancore, who are mainly engaged in tea and rubber planting, and while they can get general medical attention near their own homes they prefer to come to Neyyoor, often a journey of two hundred miles, for more serious conditions, especially those requiring operations.

One morning a telegram arrived giving almost no details but conveying the message that the child of an American missionary was seriously ill and likely to die, about a hundred miles away, and a second opinion was required. Within a few minutes came a second telegram even more urgent.

I packed the car with everything essential for the giving of a blood transfusion to performing a major operation, and taking an assistant we set off, reaching the patient's house about midday, to find that one child had died an hour or two before, and the second child, a baby, was now seriously ill. An Indian doctor was in charge of the case, and the poor parents were verily distracted with grief. An examination of the child suggested diphtheria, which is extremely rare in that part of the country. Serum was essential to save life, and where were we to get serum in that wilderness ? To telegraph to Madras would mean two days' delay. Then I remembered our good friends at Dhonavur, Miss Amy Wilson Carmichael's settlement for children rescued from the temples. We dashed off there, and after pushing the car through a river and crossing a stretch of sand without roads, we eventually reached Dhonavur about 9 p.m., tired and dusty and hungry. The reception at Dhonavur was, as it always is, calm, generous, sympathetic. The serum was forthcoming, and in another five hours the child had it and was saved.

On another occasion a few days before Christmas a telegram arrived from a doctor in charge of the medical work in a range of tea estates about two hundred miles away, requesting one of our European nurses to come and help him with a dangerous pneumonia case—an English planter's child. One of our nurses was spending a well-earned few days' rest with some friends in the district, and we telegraphed to her to go. A day or two later, Christmas Eve, I was busy in the operating room when a telegram arrived

Dr. Orr getting into a country cart.

from the doctor to say that serious complications had set in, and help was required. It meant leaving Neyyoor for Christmas, and my wife had the responsibility of being host and hostess combined to a gathering of L.M.S. missionaries who were to have Christmas dinner in our bungalow. We gathered together the various instruments and appliances likely to be required, and it so happened that a new piece of apparatus had just arrived, and thinking that might come in handy we put it in the car, too, and set off for a two-hundred-mile drive right up into the hills, to an estate three thousand feet high. The distance had to be covered before dark, as the road is apt to be the happy hunting-ground of wild elephants at night. We arrived about seven to find a very distracted household and a very ill little white boy. All night long we worked for his life, and it so happened that the new apparatus which I had brought was just the thing required for his condition. Christmas Day was rather an anxious one, and not very merry, for the life hung in the balance, and then on Boxing Day he rallied, and it was obvious that he was going to pull through. An X-ray was required, however, to make sure of the extent of his condition, and we brought him down all the way by car to the Neyyoor European Nursing Home. It was well worth missing Christmas at home to see the joy of the parents as the little fellow daily got better.

A crash in the night

On another occasion late in the evening a telegram arrived, stating that the child of the manager of a big British firm in a post about a hundred miles away was ill with acute appendicitis. The local doctor thought that immediate operation on the spot was required, and requested a surgeon to come at once. So at 10 p.m. I set off, taking with me my driver, and I agreed to drive the first half of the way while he slept, and I would rest the second half of the journey. About midnight I handed over to him and dozed quietly beside him as we sped along. Suddenly I awoke with a sense of danger, to find that we were heading straight for a high tree. The driver had fallen asleep at the wheel. There was a crash and a splitting of glass, and when I was sufficiently recovered to get out and have a look round I found that the bumpers, the mudguard, and the off front wheel were completely buckled up, and further progress that night was impossible. Then I realised that I was bleeding from cuts in the face and my white suit was rather gory. By great good luck a little country cart drawn by a pony arrived full of Indians. I explained the position, and that though I really looked like a patient I was really a surgeon on my way to an operation. Some of them got out and made room for me and they drove me into the town. The child was removed to our nursing home and operated on, and made a good recovery; but I cannot help laughing when I think of the polished, well-dressed man who comes to your house in a fine car when your doctor calls in a surgeon, and compare him with the dishevelled, blood-stained individual who drove up in a pony cart at three in the morning. Still, the result is the thing that matters in the end.

The Europeans' view

Now you ask, "What do these European patients think of your mission work?" The question is partly answered by the fact that some of them send us big subscriptions in addition to the fees which they pay into the hospital funds for services rendered. "We hear so much adverse criticism of missions from our friends abroad." Well, if you ask them they will say, "Neyyoor! Oh, that's all right, that's different." Well, it is not different at all from the rest of the L.M.S. work; the spirit and the underlying motive is the same, but for the first time in their lives these people have come right up against mission work and missionaries as they really are. So many of the stories about missionaries are concocted in the club bar and passed from one to the other over the fifth or sixth whisky-and-soda that the element of truth is soon submerged in a mass of lurid detail.

The criticism of the average business man is that we are "spoiling the native" by changing his customs and environment. There is truth in that, we are spoiling him for the purpose of the business man. He is less easily exploited, and as for changing his customs—well, I ask you, what effect has the modern cinema, whisky, brandy, and concentration in labour camps got on the customs of India? If we bring to these people things of the baser sort, is it not our duty to give them also of those things which are of good report, the greatest heritage of our land, the bedrock of our civilisation, which is the Christian gospel?

The Women of Erode

By Hilda M. Pollard, M.B., B.S.

OUR hospital in Erode is largely patronised by the poorest, dirtiest, and most disorderly of the inhabitants of this land of India, outcaste women. They arrive from their little mud-hut villages, sometimes under convoy of a village teacher, sometimes brought by a husband or son, and they fill our wards and verandas, sleeping on the beds, and between the beds, and even, if permitted, under the beds.

Among this unruly rabble are caste women—women from fairly clean and decent houses who have never before been brought into such close contact with outcastes. Their reaction is interesting. Many accept the new condition with equanimity; others find it a very real difficulty. One woman who complained of an outcaste being put next to her was chiefly upset because "it" had been given a bed. She said, "If you must put that thing next to me you might at least put it on the floor. To see it lying on a bed, just like me, makes my eyes burn." Others, again, like a dear old Brahmin widow whom we had in recently, take pleasure in helping their depressed sisters.

An old lady has lately left the hospital after two or three weeks' stay with her granddaughter, who was suffering with severe malaria. This patient was put into a ward with three others, all of whom were outcastes, the one in the bed next to her being a little girl with heart disease—alone and very miserable.

The old lady was not at all pleased at finding herself in such low company. She asked us to turn out the other three occupants of the ward. When explaining how awkward and unpleasant it was to have them so near, she said, "Last night I sat down by my granddaughter's bed to take my food. First a cat came and sat by me. Then a dog looked in at the door, and," here the horror in her voice mounted to its climax, "when I turned to shoo the dog away there was this pariah child watching me eat."

And that is India as anyone can see it, caste-ridden and callously indifferent to the under-dog.

Shortly after, I was making rounds in that ward and came to the bed, on which lay the offending pariah girl. I asked about her appetite, how she was taking her food. Before the nurse could answer, "Granny," who had somehow joined the procession, chimed in to explain that the poor child could not take ordinary food, but that she would take small quantities of thin porridge if it were given very carefully. She was most anxious that I should understand how best to help the patient. And that kindly interest in a sick child was just as real and

Dejected pariahs come to hospital as well as proud Brahmins.

just as much India as the same old lady's caste prejudice.

Some years ago an American visitor to India published a book which I hope will soon attain the obscurity it deserves. In it she portrayed with the ruthless cruelty of an unsympathetic outsider all that is evil in the family, social, political and religious life of India. And much of the book was true, as true as facts. But the book was false because it omitted all beauty and goodness from its portrait.

There is plenty in India that shocks and horrifies—stupid, unnecessary cruelty and callousness, and worse; but there is much also that is fine and lovely, and that in non-Christians as well as Christians.

The ancient coracle is still used in Erode district.

We are shocked at the cruelty shown to animals. All the world knows that Indians twist the tails of bullocks. But what all the world does not realise is that the ordinary Indian driver, not having a tail of his own, hasn't sufficient imagination to appreciate the fact that tail-twisting hurts. His mind does not reach farther than the fact that Providence has provided the bull-driver with a handy way to get his bull to increase its speed from two to two and a half miles an hour.

A mother will be in the greatest distress when her child is suffering. She will fast day after day during its illness, she will entreat the doctor to give "good medicine" and take the pain away. But every time she shows the child's abscess she will prod the inflamed part to show just where the pain is. She is not cruel, she is deficient in imagination.

The Indian man is his wife's god, so the books tell us. Certainly he is the final authority and law-giver in many homes. Like all who possess authority, whether they are fit for it or not, he sometimes exerts it unfairly and cruelly. But not infrequently he is an amiable and amenable lord; in times of illness often a most devoted lord.

Meenachi's husband is such a one. He and Meenachi are a middle-aged, middle-class couple of the merchant caste, obviously devoted to each other. She came in to us for an operation, a timid little woman, quite unused to hospitals. I first knew him as a pair of surprisingly fat calves that seemed to be always going downstairs in front of me when I came from my afternoon round in the upper ward.

They live in a town ten miles from here, but when Meenachi came in for her operation he took a house in Erode and did not return to his own place until he was able to take her with him.

He used to visit her every afternoon, bringing with him little parcels of sweetmeats and puffed rice such as children eat, and when she was well enough to be up they would sit side by side on the floor and picnic off these delicacies.

Patients' relatives are not allowed to visit them until four in the evening; but this was not enough for them. When she had an upstairs room he could be seen any morning gazing up at her like a stout and elderly Romeo, while she played Juliet from her window.

When, later, she was, to her great delight, moved downstairs she used to hand a stool out to him and he sat and talked to her through the window. None of us had the heart to send him away. There are many Indian husbands to whom, as with Meenachi's husband, the woman who was chosen by their parents and given to them in marriage when still a child is neither a possession nor a servant, but a beloved wife.

Ahmed Fahmy, M.D., of Changchow

By P. Shirley Slater, L.R.A.M.

Ahmed Fahmy affords a leading example of what has been done by the method of direct and special support. When Lord and Lady Aberdeen were in Egypt on their wedding trip the young convert from Mohammedanism in danger from his family was brought to their notice. They arranged for his journey to England in 1878, *and provided the means for his training as a medical missionary. The whole story is set out in "We Twa" (Vol.* I, *Ch.* XIII), *the charming book of the joint reminiscences of Lord and Lady Aberdeen.*

THERE passed away in London on December 18th one of the Society's retired missionaries, a man greatly honoured and beloved in South China.

Dr. Fahmy's is an interesting life. Born in Alexandria in 1860, of Moslem parents of a high class and wealthy Egyptian family, he became a Christian at the age of eighteen, and suffered persecution, even the threat of death, so that he was obliged to flee from his native land. Lord and Lady Aberdeen, who were in Egypt at the time, brought him with them to Scotland, where he studied arts and medicine in Edinburgh, and after qualifying as a doctor he offered to the Society and was sent in 1887 to inaugurate medical mission work in the city of Changchow, west of Amoy.

Dr. Ahmed Fahmy.

At first he rented a Chinese house, which had to serve both as hospital and dispensary, and one can realise how arduous his task must have been, with no trained assistants, only four or five young Chinese students knowing nothing of drugs or instruments, while daily an average of 200 patients applied for treatment at the dispensary!

After a few years a hospital building was put up, and there till 1919 Dr. Fahmy laboured with whole-hearted devotion and untiring zeal.

During his time in Changchow (over thirty years) he trained a number of Chinese students, many of whom to-day, as doctors or dispensers, are carrying on their work in the city and surrounding district. He was the first doctor in the district to charge the patients a small fee, and for this he was strongly criticised by other Mission doctors in the district, but it is significant to note every other hospital followed him within ten years.

Those of us who saw him at his work knew that he never did slack work on a single patient; every in- or out-patient received as careful professional care as if he had been a patient in London. The Chinese sensed this, and it was the chief reason for their trust in him.

He was always anxious to take his part in the evangelistic work, and in his early days went to the country to dispense so as to make use of the opportunity for preaching.

He maintained the keenest interest in his old students and their work, and only a month before he died wrote a letter to help one in difficulty.

A large-size photograph of Dr. Fahmy hangs in a shop in the main street of Changchow—and after fourteen years of retirement in England, his name and memory are very fragrant amongst the Chinese people.

By his life and work he fulfilled his own idea of true medical missions—witnessing to the mercy and tenderness of God towards suffering, and the revelation of the character of God as a Father to His children.

"The Doctor Abroad"

By R. Fletcher Moorshead, F.R.C.S. (*Medical Secretary, Baptist Missionary Society*).

MR. ERNEST JEFFS has produced one of the most interesting and convincing presentations of medical missionary work that I have ever read. Once started, I did not want to stop reading before the whole of "The Doctor Abroad" was finished!

The opening chapter is devoted to a restatement of the case for Medical Missions, and the author's main proposition is that "Medical Missions are imperative if Evangelistic Missions are imperative." He, rightly, lays aside all secondary arguments and puts the emphasis on the true *fons et origo* of the service of a medical missionary. The way in which the fundamental motive of Medical Missions is revealed and reinforced makes a wholly admirable approach to the subject. The medical missionary, himself, is called into the witness box, and his evidence rings true.

We are then given an astonishingly interesting account of the establishment of L.M.S. Medical Missions, and, incidentally, reminded that to the L.M.S. belongs the high honour of sending the first British medical missionary to China in the person of Dr. William Lockhart in 1838. Instances are given of the appalling physical ills of the non-Christian world which the pioneer doctors, and their successors, all down through the years, have so successfully striven to relieve. None of us can learn facts such as are cited here without feeling that "We can no more keep the precious light of medical science to ourselves and yet call ourselves Christians, than we can keep the light of the Gospel."

The achievements of the L.M.S. hospitals, and, what is infinitely more, the spirit in which the hospital staffs carry through their work, constitute the substance of another chapter and afford abundant proof of the professional calibre and resourcefulness of the medical missionary body. These doctors are giving of their best, and they deserve the best backing that the Home Church can give.

The chapter on "doctoring and evangelising" is eloquent in its testimony to that personal evangelism which characterises Medical Missions. Listen to this:—

"The plain, bright fact is that no one enters a mission hospital without hearing in simple and earnest speech the story of God's saving Love, and its personal challenge to his own heart and mind."

If that is not Evangelism, we may well ask, what is?

The author directs special attention, and rightly so, to the efforts put forth by medical missionaries to train an indigenous Christian medical profession, and a nursing one, too. Here, we are reminded of the very large share that the 53 Indian and Chinese doctors, and over 400 graduate nurses—trained at Peking, Tsinan, Neyyoor and elsewhere—are taking in the work of L.M.S. Medical Missions. Further, we can discern in what is pointed out how real is the contribution that this aspect of Medical Missions is making to a new valuation of service for the suffering in Africa and the East. This again is made gloriously apparent in the chapter on "Work for the Weakest," where the part taken by L.M.S. doctors and nurses in the healing of the leper, child welfare and medical work for women is unfolded.

The closing chapter sums up the whole argument for Medical Missions, and calls for an ampler measure of support for the enterprise. "So much to do, so few to do it" is still the refrain of all the reports from the mission hospitals. The appeal is inescapable. The responsibility that is laid upon us cannot be evaded.

This easily-read book of eighty pages contains fifteen exceedingly good illustrations, which greatly add to its value. The L.M.S. is to be congratulated upon the tale which is so finely told. It is a privilege to help in making it widely known.

WHERE ARE THE L.M.S. HOSPITALS?

INDIA—22 Hospitals and Leper Asylums.
Jiaganj (1), Jammalamadugu (3), Erode (2), Chikka Ballapura (1), Neyyoor (15).

AFRICA—5 Hospitals.
Molepolole (1), Kawimbe (2), Mbereshi (2).

MADAGASCAR—Imerimandroso (1).

CHINA—19 Hospitals and Leper Asylums.
Hong Kong (4), Hweian (1), Changchow (1), Shanghai (1), Hankow (2), Wuchang (2), Hwangpei (1), Siaokan (2), Tsaoshih (1), Tientsin (1), Siaochang (1), Tsangchow (2).

PAPUA—Port Moresby (1).

Health Work in Papua

By Constance Fairhall, S.R.N., of Port Moresby.

Constance Fairhall began at Port Moresby in 1933.

THE first day I just wandered round and then started right in the second day. Oh, that first night! We lit the light and soon the room was full of little creatures and big ones. "Copra bugs" (nasty little beetles that smell horrid), moths of every description, some very lively crickets, flying beetles of every kind, *and* mosquitoes. I thought I would turn tail and run, but by the second night I ceased to mind. We never kill them; it's a case of live and let live.

I have now about 45–50 out-patients each morning, which means a pretty steady three hours' work; most of them are sores and coughs and septic hands and feet. Babies simply covered in sores which take ages to dress, lots of T.B. glands and plenty of fever. I have two hospital boys, very slow but pretty good. At 10 a.m. I return for breakfast. Then I go round the village to see those in their homes who are too ill to come to hospital. From 1 p.m. to 2 p.m. we rest. In the afternoon I either visit other patients or go up to the hospital and clear up a bit. Wednesday I have the Baby Clinic. There are some sixty on the roll already. My baby clinic is most amusing. I ring the bell at 2 p.m., and the mothers are due at hospital at 2.30, when the second bell rings. There wasn't a soul there at 3.15 to-day, but 45 came along shortly afterwards! It is indeed a land of Dohoi (wait a bit). All the mothers shout at once, all the babies yell, and I scarcely know a word of Motu! I make them sit down, then to-day I demonstrated bathing a baby with a new babe as an object lesson. They loved that. Then we weighed them all, and gave them all a lollypop. I couldn't face judging the best this week. They only bring up the fat, well babies at present, and they have some quaint ideas about talcum powder. Lots of the babies arrived with it all over their foreheads; I suppose they have heard that babies should be powdered and so put it where it shows most!

The hospital in the mornings is fairly orderly, the big girls are the most difficult because they will giggle so, and all the women have such harsh voices and *will* shout. The village round is amusing, too. One boy carries my case, and the other goes ahead. The houses on the inside are comparatively easy, but those built right out at sea are reached by rickety planks. Mr. Chatterton fell in one day, and I'm sure I shall, too. If you don't fall in, you step on a log and the other end gets up and hits you! One house I went to the people said, "Bad road, sister, you come through here," and I had to climb up and down through three houses before I reached the outer one. I am a little scared of the dogs, but so far all is well. They are everywhere, and the pigs—and the pigs are fed better than the children. The houses are much alike, just mats on the floor and in the centre of the floor a log fire, and a very dim light. A few houses offer you a bowl to wash in and a few have bedsteads, but most people lie on the floor. The babies hang from the roof in string bags. The people feed at 10 a.m. and 6 p.m., usually rice or sago, yams, paw-paws, fish, bananas and coconuts from their gardens. The mission houses are built on a hill, and we have quite a number of boys attached to it from outside villages, teachers' sons and daughters. Mrs. Chatterton trains the small

A few Papuan out-patients.

girls in the house; Mr. Chatterton looks after the boys, and the women work in the school. They are all natives, of course; their husbands are usually trained in Lawes College and are then sent to other villages after a period of experience here at this school. There are 500 scholars here from the villages (the total population is about 2,000, not counting outlying villages). Miss Riley has a kindergarten of 250 to cope with, with the help of three native women, and she has one room to do it in! Of course, half can go outside, but it's a pretty impossible task, yet what an opportunity they present.

Awkward for the visiting nurse.

Notes of the Month

Anna P. Peill

THE Peill family has had a large place in the Society's work and esteem. The father, Jeremiah Peill, was in Madagascar from 1873 to 1906 with Mrs. Peill, and four of their sons have done service in China of an ususual quality.

Dr. Arthur Peill died at Tsangchow, leaving a hallowed memory of good work; the late R. E. F. Peill, M.A., ("Roy"), served the cause in the Anglo-Chinese College, Tientsin, and the brothers Ernest and Sidney left an enduring mark upon our North China Mission, where they were medical missionaries and teachers in an extensive way through their provision of the new Wong-Peill phonetic script which makes it possible for Chinese to learn to read their own difficult language in as many days as the ordinary characters require years. It was a blow to the mission when these brothers had to retire. Now the church at Duckworth Street, Darwen, has a portrait of Mrs. Peill, senior, which was unveiled in December. Everyone is willing to give the pre-eminence to Anna Peill as the inspirer of the family in all its forms of Christian service. Her influence went far beyond that group. The Rev. Neville Jones, of Hope Fountain, recalls the fact that thirty years ago he found himself in Madagascar, a mining surveyor without any thought of mission work, and the friendship of Mr. and Mrs. Jeremiah Peill, whom he met there, altered the direction of his career. Mrs. Peill radiated the spirit of Christ. She aided the work of her able husband, and gave herself and her sons to the same ministry. Duckworth Street Church is enriched by her memory, and the mission field is enriched by her influence.

A continued Bible-class

Hoddesdon church had a women's Bible-class under Miss Barnett which started fifty years ago. At one time it consisted of about a hundred and fifty members. But though it no longer meets, and the remaining members are widely scattered, twelve of them faithfully continue the use of missionary collecting-boxes, a habit begun in the class, and support a "Lydia Barnett" cot at Hankow in memory of their first teacher. The average age of the present contributors must be over eighty.

Education and Evangelism

Further particulars promised in our issue of January have unavoidably been deferred until the March issue of *The Chronicle*. Meanwhile, copies of the report should be procured from the L.M.S. Headquarters. The price is 1s., postage 2d.

The Popularity of Medical Missions

By Edward Shillito, M.A.

I

THE founder of the first hospital is said by Jerome to have been the Roman lady Fabiola. At Portus she built a house for the sick of which the news came *even to Britain.* When in 399 she died, her funeral surpassed the triumphal entry of conquerors into the city. "Psalms were chanted and the gilded ceilings of the temples were shaken with uplifted shouts of Alleluia. The choirs of young and old extolled her deeds and sung the praises of her holy soul."

There was something in the life of this Roman woman which went home to the entire city, to pagans as well as to Christians. She who had been rich, became poor; she who belonged to the proud Fabian clan, spent her days in humble toil, tending the sick in their most loathsome diseases. Rome could not resist such evidences of the love of Christ.

II

There is always a welcome for all who give themselves to the service of those who suffer. The hall-mark of Christ is so clear in them that no one can miss it. In history we see it in St. Francis, whose story never loses its charm. Even the critic of the Christian people will make an exception of him. "Ah, he was different!" they say; and they speak of his love for the lepers and for all in that Umbria of his who suffered. When they come to Livingstone, they say again, "Ah, but he was different!" They see the marks of the Lord Jesus in Florence Nightingale. Or to-day they will make an exception of Albert Schweitzer. "Missions, no!" they say, "but he is different!" They seem to catch in the service of such men and women the accents of the Lord Christ Himself. They are right in what they affirm, but not in what they deny.

III

All of us know the folk in our churches who say, "We are ready to give to Medical Missions, but that is all." They who say this are often among the salt of the earth. They on their part are given to express their thoughts in action; they let their deeds speak for them, they are sure that in supporting medical missions they are dealing with things done, and, wrongly, we think, they do not believe that words may be deeds as effective as the acts of a surgeon. They are mistaken in their judgment of missions other than medical; but they are certainly right in their conviction that the medical missionary bears unmistakably the hall-mark of the Companions of the Lord Christ. They are right, too, in their demand for action to show forth faith, and right in their condemnation of all idle and sentimental language which finds no expression in deeds. If they mean that faith without works is dead, and that medical missions at any rate are free from such a charge, these critics are in the right. There are good reasons for the popularity of medical missions.

IV

Some of the charges against the Christian Church are most unjust. Others of them are partly true, and when we hear these we should not become angry and hit back; we should seek to know how far we have deserved the condemnation. When our critics, for example, tell us that we have been too ready to leave our faith in the air, and have not expressed it in actions, we can only answer that the charge is not without foundation. We have professed a faith in God which, if it means anything, means that we are committed to a certain kind of social and national and international life. It is idle to profess that we believe in one God and Father of all men, and then do nothing to make Him known to all men. Idle to believe in the love of God if we do not love our fellow men, and love them as Christ loved men. The New Testament is plain upon this matter. The Apostles have no use for a religious faith which finds no application, and Christ Himself has stern words to use of those who said, "Lord, Lord!" and did not the things which He commanded. Every doctrine has its proper expression, and if we make no attempt to find and to carry out that expression we do not truly believe. The medical man who held correct theories about health and did nothing to express them in acts, would be justly condemned. Why should not the rest of us be in the same condemnation if we indulge in ideas without the serious intention of acting upon them?

V

But if the man who only gives to medical missions thinks that this is the only expression of Christian love of which he can be sure he is entirely mistaken. If he means that the doctor and nurse can be put in a special class by themselves, apart from and above the others, he is doing a grave injustice both to the evangelists and also to the doctors. The doctor is an evangelist all the time. He is commending the same love of God as the evangelist proclaims. He will not thank anyone who separates him from his partners.

When Fabiola at Portus carried patients on her back, or Florence Nightingale walked from bed to bed in the hospital at Scutari, or Schweitzer holds the hand of a patient coming back to consciousness with the pain gone, there is an expression which no one can deny. But the doctors and nurses know that others are busy in other ways carrying the same message and the same power.

VI

For the popularity of medical missions we ought to be thankful. It rests upon a sure instinct for practical Christianity. And if our Christian faith has been dreamy and sentimental and unreal, it is well that we should be reminded that faith is not perfected till it is pressed into action. The fact that a theory is true, as a wise teacher once said, is not always a reason for saying it, but it is always a reason for doing it.

The entire operations of Foreign Missions are a protest against the sentimentality of those who believe that the Gospel of God is for all mankind and yet do nothing to give it to all mankind. To all such the work of missions is a call to come down to earth, and to interpret the vision by the deed.

"God had an only Son, and He was a Missionary and a Physician."
(David Livingstone.)

L.M.S. MEDICAL MISSIONS WEEK—February 11th to 18th.

Printed leaflets are available for issue on February 11th or other convenient date, and envelopes to accompany them. Write to Headquarters, 42, Broadway, Westminster, S.W.1, for fuller particulars of various publications which will be of service.

God in a Garden

MEDITATIONS BY FLORENCE N. GIFFORD, S.R.N., Matron at Jiaganj.

THE hospital matron thought that if she could know what God thought of the hospital at Jiaganj, she might be able to write some of those thoughts. So she went into the garden and a dialogue proceeded something like this—oh, only something like this; you cannot be told everything.

"*Have you ever done any dictation?*"

"Yes, Lord."

"*Then do some now.*"

So I began listening.

"*You can say: 'There have been 521 In-patients during the year. They have been accommodated in seven wards, while some have had beds made up on the veranda floors'.*"

A long pause. "What else shall I tell them, Lord?"

"*Tell them that I died for each one of those patients.*"

"But they know that, Lord."

"*I think sometimes they forget it. You see, it was a very long time ago, and then I left word saying, all power had been given unto Me, My disciples should go and make disciples of all the nations. But the majority of those 521 are not My disciples; they are wistfully seeking Me, groping in darkness and ignorance, suffering spiritually, physically, mentally. I came to give them life, that they might have abundant life, and you see how they come, how they arrive at the hospital: abundant disease, abundant ignorance, often abundant misery and fear, but never abundant life.*"

"If they had abundant life, Lord, they would not come at all for admission to hospital."

"*No, just so. Oh, you can tell them, My people at home, that it is a beautiful hospital; all the wards are flooded with light, air and sunshine; tell them all, but just remind them it is a hospital. The beds are all full of patients. Then tell them that the Jesus Christ, Who walked about in the towns of Galilee, by Capernaum's shores, Who walked by the pool of Bethesda in Jerusalem, is daily and nightly in the hospital wards.*"

"They really know that, Lord."

"*I don't think they quite always realise it:— JIAGANJ — you see — strange-sounding name, and far, far away from them, over thousands of miles of sea. It is difficult for them to visualise it. Tell them: the lame walk, the deaf hear, the blind receive their sight and the poor are having the Gospel preached to them. Tell them My Kingdom is coming in India; tell them it is coming in Bengal; tell them that that is what an Indian preacher of Mine told his congregation on the Sunday following his visit to the hospital, because of what he had seen in the children's ward. Tell them of the change of attitude towards the sick; how once they were nursed as a troublesome necessity or as an occupation and means of a livelihood, but now gradually young Christian women are hearing My call to serve Me in this way, and nursing and caring for the sick is becoming thought of as a sacred vocation based upon My command and example. Tell them, if you can, of the Indian nurses, themselves not strong, some of whom have been giving sixteen years, ten years, eight years of*

Dr. Honor Newell in the dispensary at Jiaganj.

faithful service. While you have had changes and furloughs, they have kept steadily on; always in the same enervating climate, and never having seen My greater works in Christian lands; not really able to realise what a vast number of fellow-workers they have whom they never see; without the stimulus of public approval; often going against prejudices and pronounced adverse criticisms."

Out-patients assembling at Jiagany.

"What else shall I tell them, Lord?"

"*Tell them, too, that you still have your colleague; those who know her will understand what good news that is; and those who don't know her, well, they just can't understand. And recently there has come an Indian Assistant Doctor. She is giving chloroform at operations, so that you are free for the necessary visits to the wards, and to the kitchen and for the supervision necessary to ensure the open drains shall not breed mosquitoes, refuse and filth, nor encourage flies.*"

"Yes, Lord, I will tell them that though while in England I had never thought of drains, I have learnt that whatever else one may sometimes ignore, one must always remember drains. I have told them the lame walk, the deaf hear, the blind receive their sight, the Gospel is preached to the poor, and now I have told them the drains are cleaned! But unless they know what the drains are like when not regularly swept and washed, they may not be able to appreciate this.

"What else shall I tell them, Lord? They will hardly expect to hear much more about open drains and rubbish pits."

"*Tell them of the Nurses' Sunday Bible-class, often on the roof just before sunset, and also of the Bible lectures at Westminster Chapel which you attended years ago, how the Bible is being revealed to these young Indian Christian women, that they may come to know 'It is written,' and take unto them the whole armour of God.*"

"What else shall I tell them, Lord?"

"*I think you had better tell them it is everybody's bedtime, except for the two night nurses. Ask them especially to remember and pray for the night nurses.*"

"Yes, Lord. Is there no more You want me to tell them, Lord?"

"*There is a lot left out, it is true; but some of My people are gifted with vivid imaginations; and then, of course, there is that which only I Myself can tell them. I will tell them.*"

"I thank Thee, Lord."

Indian nurses seeing Miss Gifford off.

The Temperature of the Church

NOTES FROM THE HOME SECRETARY.

THE heating of our churches during these winter months is always a serious problem. A cold church does not help to make an enthusiastic people. This well-known fact is a parable of spiritual life. Missionary zeal is the mercury which registers the temperature of the church's soul. There has been a fall in that temperature, and the thermometer stood low in places at the close of December. Instead of an upward movement showing the needed increase of about £1,000 to that date, the returns of Home Income had fallen by £2,400. Surely this need not be!

The £4,000 increase in home returns required to balance the budget is not too heavy a burden, and an all-round increase of zealous missionary endeavour will help our churches as well as serve our missionaries in the fields of work. A rise in the missionary thermometer is significant of advance in essential things. We ask our friends to take the situation seriously to heart and to use the months of February and March for making good our missionary endeavour.

It would be a signal triumph for our churches and an outstanding mark of devotion for the L.M.S. to end this financial year without deficiency. Why should we not? It is quite clearly within the power of our people if we all come into the effort. An uplifting thrill of the spirit awaits a successful attempt. A total advance of £4,000 over last year's income and the victory will be won. This would be the beginning of victories, not just the avoidance of the last of a series of defeats. To secure this result this year would be to awaken a spirit of confidence and hope in every L.M.S. mission field, and to bid every L.M.S. worker take courage and trust more firmly in God.

* * *

In quite a number of instances we are finding at headquarters that the system of envelope contribution known as "All in" is resulting in a decreased income for missionary purposes, and that quite without intention on the part of the individual or the church. When the church budget is being made up and the members are filling in their contribution promises, such items as the offering for the Widows' and Orphans' Fund, and the Medical Mission collection, which have been extras in former years are overlooked. These appeals are in some instances suppressed as belonging to the "special" category, and the result is a drop. We suggest that these special offerings for a particular and historic part of L.M.S. responsibility may in all cases be set outside the scheme. Our desire is that a free way through the church shall be open from the individual giver to the work of the mission field. A sense of individual responsibility strengthens the loyalty of every potential helper. To take that away is to diminish the sense of personal partnership. We ask churches concerned to give their thought to this matter.

* * *

Our ministers may help us more than any others in drawing attention to the situation and making known the opportunities which these two closing months offer to win through. When dealing with the Medical Week contributions, which are taken in most of our churches during February, a general statement might well be made and missionary responsibility brought home to many people. We suggest that the reference should not be simply in terms of finance, but chiefly in those of spiritual opportunity. God has opened the world to those who preach the Gospel, and the church is truly facing a waiting as well as a needy world. Every L.M.S. field is telling this story, and the very situation to-day is a challenge to those who believe in God. It is not therefore just an organisation called the L.M.S. that is seeking help. The L.M.S. is for our people their medium of world service as His followers.

* * *

Many financial letters are being received which contain a sentence something like this: "We are sorry for the slight decrease, but it might have been much more." Let us suppose the average drop referred to equals £2. If there are five hundred churches decreasing, then £1,000 has gone. The "small drop" may seem a slight matter to one church, but to the Society's finances in their totality the matter is very serious. But the "slight increase" for which we are hoping might work exactly the other way. Will our Auxiliary Treasurers help us by watching these slight signs of increase and decrease, remembering their significance. N. B.

A Country Life Exhibition

By Evan E. Bryant, B.A., B.D., of Tsangchow.

WHAT ? Tsangchow neglecting its primary duty—preaching the redeeming and recreating Grace of God, and fiddling with social reform ! What is the London Mission coming to ? Shades of Paul ! What would he say to this saving of China by " another Gospel," the Gospel of Social Service ? Now, were that the object of this our first exhibition, the writer would join in Paul's anathemas rather than in publishing it abroad. But as one who sees no salvation for the Chinese, or anyone else, in just making them better off in this world's goods, until they are first " rich towards God," I yet sing the praises of this effort of our agriculturists.

What we saw

The exhibits covered more than the agricultural interest, though this was predominant, and included various forms of domestic and social life as well. The many articles were arranged in four groups. One big schoolroom was filled with Home and School Exhibits, comprising most beautiful embroidery, ornamental shoes, fine needlework, and at one end of the room the handicraft work of the schoolboys and schoolgirls, all of a high order of excellence. Many of us were amazed at the variety and quality of the work produced. The second room was given up to farm produce : grains of many sorts, vegetables, fruits, and what not, of intense interest to our farming population. Another room was similarly for farm products, but was special. It contained samples of improved seed, improved grains and cotton, prepared from seed produced at the Nanking Union Christian University's Agricultural Department, and tried out on our little farm by our agriculturist. This and the next and last room were the really vital parts of the show. This fourth room, run by the hospital, was to inculcate modern simple hygienic methods for mother welfare, infant rearing and elementary home nursing, all within the range of the limited possibilities of a farmer's house. The picture will show what a splendid exhibit Miss Christiansen, our matron, and her head Chinese nurses, seen in the photograph, staged. Out in the open were some samples of improved farm machinery, and diagrams illustrating improved methods of poultry-raising and bee-keeping. Tours round these rooms, and explanations of the machinery and diagrams were one of the chief features of the two-days' show.

Photos by [*E. E. P.*

Hodge and his birds.

The Healthy Home Section.

A stage for instruction

A Chinese theatrical stage was erected in the school ground from which lectures and plays were given to illustrate how to improve the life of the countryside, and from which on the second day two fine evangelistic addresses were also given. On the first day the adjoining chapel was the scene of another such address to a full house. On both occasions our Chinese head master gave very powerful presentations of Christ, as a layman sees Him, as the one Saviour of his fellow-countrymen.

The County Magistrate, a modern type of official, sympathetic to Christianity, opened the exhibition, and came again on the second day to close it by presenting the prizes, among which was a special banner given by himself to the winner of the most points. He announced that next year he would try to establish a county exhibition.

The whole exhibition was sponsored, and the plays and lectures given by workers from the American Board Mission, Tungchow, Peiping, together with the help of an expert from the Nanking University, co-working with our little agricultural department.

Co-operators at work

Apart from any immediate good done to the community around us, it was a fine exhibition of missionary co-operation, and of co-operation within the mission of all its branches, educational, medical, and evangelistic, together with various voluntary workers from the church in the city. And it was a practical demonstration that the Christian church loves not itself alone. Our message of Christ and of Him crucified will be the more readily heard by many who will unconsciously have had prejudices removed, and will have learned that we are not here to destroy, but to fulfil. In the same Christ-inspired spirit the children, too, were not neglected. A special group of workers took them off from time to time to play games, and to learn songs, a thing unheard of outside the schools, but true to the spirit of Him who said, " Let the little ones come unto Me."

How one would like to know what, after all, our Chinese " Hodge " thought of it all, as he stood smoking his pipe, watching and listening to the plays and the preaching, his two birds enjoying the sunshine the while, or the proud winners of the six special prizes for the highest aggregate of points won for the competitive exhibits! But " cast thy bread upon the waters, and it shall return unto thee after many days."

Annie A. Buttfield

A loss to Shanghai.

NEWS has arrived by cable from China of the sudden death on 12th December of Miss Annie Ada Buttfield, S.R.N., one of the devoted band of nurses at the Lester Chinese Hospital, Shanghai.

Miss Buttfield was born on 20th April, 1903, at Southwark, and when she went out to China in 1930 she was a member of Christ Church, Enfield. She was trained at Westminster Hospital and at Carey Hall. After a period of language study in the Language School at Soochow she entered upon her duties as a nurse in the large new hospital in Shanghai, and soon endeared herself to her colleagues and to the Chinese patients by her devoted service. Dr. Paterson, the Superintendent of the hospital, writes as follows :

" We are feeling keenly the loss of our friend and co-worker. Right from the beginning Miss Buttfield had shown not only marked ability as a sister, but a great capacity for friendship with her fellow-workers, and with her Chinese colleagues and junior nurses. She had worked hard to make herself efficient in the language, and how well she had succeeded was shown in the excellent results of her tests. Her spirit of devotion and service was of the highest, and from a human point of view we cannot but feel our loss is very heavy. There are many on our staff who feel they have lost a real friend, and her memory will not soon fade.

" I would like to add just a word to say how wonderfully her sister Grace has borne this blow. Throughout this trying time she has been so plainly upheld and helped by her faith in the loving-heartedness of the Father, that it has brought a real message to us all."

Her elder sister, Miss Grace Buttfield, above referred to, is a nursing sister in the same hospital. The warm sympathy of the friends of the Society will go out to her and to the family in the great loss which they have sustained.

F. H. H.

Doctors Wanted

THE need for medical workers abroad is still as great as ever it was. In particular, the L.M.S. has two urgent vacancies for women doctors. There is anxiety lest the work that has been so well begun may have to be given up through lack of workers to continue it. Although there are no urgent vacancies at the present time for nurses, vacancies will occur again in the near future, and therefore more offers of service will be required. There are great opportunities in all our fields for the development of medical work, and although we have several men doctors waiting to serve, we cannot afford at the present time to open up new work. We hope to send out this year one new doctor and two nurses to fill vacancies caused by retirement. E. J. R.

Aids to the Forward Tread

The big bronze statue of Livingstone which will soon be standing near the Victoria Falls is having its passage smoothed by the kindly hands of Scots and others out of regard for the work and character of the missionary whom it represents. The Union Castle Steamship Company will carry the statue free to Beira, and the Rhodesia Railways and the British South African Company have agreed jointly to bear the cost of railway transport over the former's system. It seems probable that the unveiling of the statue may be arranged for August of the present year.

The Marvels of Yoga

The East is a strange place. There is still a mystery about it. One cannot work on the same lines or expect the same results to follow as in the West. The following happened this month at Mangalore, on the West Coast: Professor Das gave a marvellous display of the power of Yoga in the Government College in aid of the Lady Goschen Women and Children's Hospital and Athletic Association. The committee which organised the show included the District Judge and Municipal Chairman, and the performance lasted three hours.

The wonderful performer washed his hands in concentrated acids, was hanged by the neck, was buried underground completely, stopped his heart and pulse, drank acids, ate glass and live coal, and let a ten-ton steam road roller pass over his body, to the amazement of the large audience. The performance is to be repeated in aid of another institution.

A Christian Sadhu

But more wonderful is a Christian Sadhu of this town, a convert of the L.M.S., who took the name of "Lover of the Cross," and wanders all over India preaching. He followed Sadhu Sundar Singh to the Himalayas once. He has developed the power of song, and intersperses his address and illustrates it with Indian lyrical music. I took him to several centres with Christians and Hindus for audience. His theme was the Victorious Life by obeying the word of Jesus, to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." He himself was tested in one place by being smacked on both sides of the face, but he held to his message. This is a hard yet timely message to individuals and nations.

How different this is from the Hindu individualistic way illustrated by the Sadhu who, on the recent Eclipse day, tied 125 rupees round his neck and drowned himself to save his own little soul.

(*From Ralph Robertson, Coimbatore.*)

James Moore Hickson

The news of the recent death of J. M. Hickson recalls his visit to China thirteen years ago, and especially his remarkable healing ministry of prayer among the patients in our hospitals.

He was a big, burly man—an unpretentious layman who felt called to his special ministry by the effects of his prayers upon a young officer wounded in the South African War of 1900.

After a period of quiet service among the sick in Britain he went round the world, co-operating with doctors and nurses in hastening the recovery of patients through penitence and faith. There were many who seemed entirely to owe their recovery to his prayers and his influence. The man himself was forgotten in the reality of the Presence of the Christ he exalted.

Dr. Stanley Jones in London

Dr. E. Stanley Jones, the well-known missionary, evangelist and author, is paying a brief visit to England in March.

On Wednesday, March 7th, in the Memorial Hall, he will speak at a combined luncheon for city men arranged by the Baptist Missionary Society, Church Missionary Society, London Missionary Society, and Methodist Missionary Society.

The supply of tickets for each Society is necessarily limited, but it is hoped that our constituency will have eighty seats allocated to it.

Amongst other engagements it has been arranged that he will address a united public meeting in the Central Hall, Westminster, on Friday evening, 9th March, at 7 o'clock. Tickets, price 2s. and 1s., may be obtained of the L.M.S., Livingstone House, 42, Broadway, Westminster; other seats free. Dr. Jones comes to this country from the United States, where he, Dr. Mott and other distinguished Americans and Orientals have carried through a very successful series of united meetings, promoted by the North American Missionary Conference. The meeting in Chicago, which was held in the Stadium, was attended by about 26,000 people.

Day of Prayer for Students

Sunday, February 18th, 1934, is the day set apart by the World's Student Christian Federation, to which the Student Christian Movement in this country is affiliated, as a Universal Day of Prayer for the students of the world. At this time of doubt and uncertainty, with many hard and difficult decisions pressing upon the younger generation, the sympathy and prayer of the members of the Christian Church are greatly needed. War or peace, nationalism or internationalism, revolution or reconstruction—these are alternatives which for students in nearly all the countries of the world are no longer academic, but have to be faced and given a personal answer. And always there is present the shadow of unemployment.

Within the World's Student Christian Federation are 300,000 of those who are at college at this time. Twenty-three movements in twenty-eight lands are united in the Federation, and there are links in another twelve countries.

Quick Returns

David Livingstone wrote little about his medical work in his books, but it was extensive and left a lasting impression. In his very first letter (September 23rd, 1841) to the Directors after arriving at Kuruman in South Africa, he said: "I am exceedingly gratified to observe the confidence which has been inspired in the minds of the Bechuanas by a very successful case of treatment which happened a day or two after our arrival . . . an unsuccessful case since has not in the least abated their confidence."

READERS of *The Chronicle* will remember the disastrous floods which wrecked parts of the Union Hospital, Hankow, two years ago. It is gratifying to be able to show by the above photograph that this great group of useful buildings has been happily restored.

THE THERMOMETER

The decrease to December 31st, 1933, is distributed as follows:

General Contributions show a decrease of	£200	Wales shows a decrease of	£129
Metropolitan Auxiliary ,, ,, ,,	£706	Scotland ,, an increase of ..	£188
Counties—		Ireland ,, a decrease of	£42
11 show increase of	£1,870	Foreign ,, ,, ,, ,, ...	£404
28 ,, decrease of	£2,880		
Net decrease ..	£1,010	Total ..	£2,491

Books for Indian Villagers

SOME EFFECTS ON THE READERS.

GOOD work is being done by Mr. Marler, of Bangalore, South India, in providing cheap and simple books for Indian readers. The books and pamphlets are used by several missionary societies in the area in which the Telugu language is spoken. One Lutheran agent wrote: "Some carpenters here in Tenali recently were much impressed with the Goat and Toddy story. (This is a small booklet of thirty pictures in red and black without letterpress, intended for use among illiterate villagers. The pictures explain themselves and are easily understood.) After looking at the book and understanding it they all agreed that the goat had more sense than many men; and that they themselves would never touch toddy again.

A Canadian Baptist Missionary writes:—

"*The Story of the Bible* is exceedingly popular as a prize for perfect memory work in our field Sunday School rallies. I give them in preference to New Testaments now. They are so attractive that people are drawn to read them. One Hindu father came to the Mission school-teacher and said, 'I've heard you tell these stories to the children, but now I've read it in our little son's book, *it must be true.*'

"We have *David Livingstone* on our Bible study course for our workers; so, of course, all my Bible-women have been reading it. One month one of my older, rather slow and timid women, who lives out on the field, electrified me when giving her informal verbal report of the month's work at one of our meetings. She usually gave a very dull report. There was no enterprise in her, no 'pep.' But this time she told us how she had stood up to opposers and those who would hinder her, and had answered up and won her way as never before. 'Dear me,' I said, 'Whatever has come over you? You never used to be so brave.' 'No, Amma; but I am reading *David Livingstone* for the exam., and if he could stand so much for the spread of the Gospel, why cannot I do my little bit, too?' It has really inspired her to be adventurous."

The Goat and the Toddy—a book without words Six of the pictures.

THE READER'S GUIDE

Carrs Lane Cookery Book, 1933.—(*The Vestry, Carrs Lane Church, Birmingham*, 1*s.*, *postage* 2*d.*)

THIS ingenious book of 121 pages is full of delightful recipes for the preparation of foods, drinks and home remedies. They have been assembled and printed for the benefit of the funds of the L.M.S. and consist of all the favourite prescriptions of a number of friends connected with Carrs Lane Church. The whole plan is extraordinarily useful and interesting, and the compilers are to be congratulated on the production of a cheap manual to a fascinating art.

The International Review of Missions.—*January*, 1934. 3*s. net quarterly. Annual subscription*, 10*s.* 6*d.*, *post free.* (*Edinburgh House.*)

The January number of the International Review of Missions appears in a new and very attractive form. Its chief contents are the reviews of missionary work in the period 1932–33. The survey is of remarkable value for all who wish to see the whole range of missionary work in the light of present-day events. It is done with the customary care and judgment which we have come to expect from the Editors of this Quarterly, and for all students of missions it will be indispensable.

Yarns on the Human Quest. More Yarns on Christian Pioneers.—*By Ernest H. Hayes*, 1933. (*Livingstone Press, each* 1*s.*, *postage* 1½*d.*)

These two additions to the books Mr. Hayes has brought out are for workers among young adolescents, and appeal to a wide variety of interests. The first of them is varied enough to include Rahere, Michelangelo, Knox, Eliot, Pasteur, Wren, Beethoven, Smith of Demerara, Howard Somervell, and four others. The essential features of each hero are well brought out in the usual short yarn which is written by those who have knowledge and skill in providing just what is needed for the teacher of the adolescent.

The telling of these samples ought to set both teacher and scholars reading the full story of each character.

A Son of India.—*By D. H. Southgate.* (*Headley Bros. Price* 2*s.*, *by post* 2*s.* 2*d.*)

It is not often that we have the pleasure of receiving a poem by one of our missionaries. Miss Southgate, one of our own people, has written "A Son of India," to which Dr. Stanley Jones has written a preface. "This poem of Miss Southgate," he writes, "has underlying it the clash between the material and the spiritual. It is a clear exposition of that clash in the life of a youth, and of his emerging through it to victory. The author has thus done a service to the cause of true religion in clarifying the issues and pointing the way out. Her intimate connection with the life of India has qualified her to treat this subject in an intimate way. If she helps us to be spiritual through the material and not apart from it, then she has done us all a service. I have no doubt that the poem will help to that end. I therefore commend it."

Those who remember the poems by Walter Smith, the Scottish poet, will probably find in them the nearest equivalent to this poem in which Miss Southgate describes with very deep sympathy the spiritual life of "A Son of India." All who would care to understand the mind of India from within will find under Miss Southgate's guidance a most valuable approach to that mind. Here is revealed the heart of an Indian.

An Outline of Religion for Children.—*By E. R. Appleton.* (*Hodder and Stoughton.* 8*s.* 6*d.*, *postage* 9*d.*)

This attractive book has justly received a welcome from those who are concerned with the education of children in the Christian faith. It does not fall to us to consider it in all the bewildering range of subjects with which Mr. Appleton deals with the freshness and zest and width of sympathy which we have come to expect from him through his work in the B.B.C. The book may best be described as in one way an anthology of passages dealing with religion in its manifold expressions and activities. It is also in another sense an encyclopædia to which parents and teachers may refer. The book will probably prove itself most valuable in the hands of teachers who are able to bring to bear upon it a judgment of their own.

Naturally, every reader will find omissions, and will discover that space is not always, in his own judgment, rightly allotted. Mr. Appleton has all the advantages and disadvantages of dealing with each subject from his own personal point of view, and it will not be surprising if readers feel, for example, that he gives too much space to certain subjects such as the life-work of Charles Kingsley, or the description of Russia as it is to-day.

There is not enough, in our judgment, about missions in the book, though wherever they are mentioned, they are treated with complete sympathy. If mention is made, as it is, of the work of John Williams, Moffat, and Livingstone, the name of the Society which sent them out ought also to be given. As far as we can see, there is little or nothing about the uprising of the new churches in the East, a matter for which children ought in these days to be prepared. In general the dealing with India and China does not seem adequate.

There is one very serious omission. A book like this ought certainly to have an index, whatever cost of toil it might have entailed. But in common with so many others, we must heartily welcome the book.

Religion in Education.—*A new periodical.* (*Student Christian Movement*, 1*s.* 6*d.*)

The publication of a new Quarterly, *Religion in Education*, is auspicious and timely, and if the high standard attained in its first number is maintained in future issues, it should play a valuable part in guiding the thinking of men and women upon the vital subject it represents. The title is carefully worded, and should be noted: it is not religious teaching as such that is the subject of discussion, but the part religion should play in education, and the incompleteness of any educational system which does not include religion as a primary subject, and this, not merely to impart knowledge, but to awaken faith. There are signs, happily, that the minds of leading educationists are moving steadily in this direction. The recently

published L.M.S. Report on "Education in relation to Evangelism" makes this its chief emphasis: this in a Missionary Society is not unexpected, but it is a matter for profound thankfulness that such a conviction is more and more dominating the minds of those responsible for the conduct of our schools and colleges. *Religion in Education* is therefore most opportune in that it provides a forum for the discussion of the many issues involved, as well as keeping the ideal steadily before us. Vitally important as the subject is, here is the opportunity to discuss it worthily. Too long has it been left at the mercy of denominational rivalries, and political occasions. We welcome this Review for all it may give of light and leading at the moment when these are greatly needed. Of many challenging and illuminating articles, two may be specially mentioned: "Religious Education in Public Schools," by the head master of Rugby, and "Syllabuses in Secondary Schools." We wish success to the new Quarterly. Its Editor is Dr. Basil Yeaxlee, Principal of Westhill Training College; its bold type and form make it a pleasure to read and handle, and its price (1s. 6d.) is little to pay for so valuable a contribution to a great subject.

Modern Industry and the African.—*An enquiry into the effect of the copper mines of Central Africa upon native society. Edited by J. Merle Davis.* (*Macmillan*, 12*s*. 6*d*.)

Two years ago I was in Northern Rhodesia. I had been travelling for some days by lorry through the primeval forest. For hours I saw nothing but trees and ant-hills, when suddenly the bush opened out into a gigantic clearing, and there towering above me was the second tallest chimney in all the world, and around it were engine-houses, machine-shops, and all the other buildings of a modern mine. I had stumbled upon N'kana, one of the largest mines of the new Copper Belt. Had I been there four or five years previously there would have been nothing but trees and ant-hills.

I was, of course, greatly impressed by this amazing development; it seemed almost miraculous. But what held my attention most was the effect it was having upon the native people of the territory.

The men who come to the mines literally leap over centuries in the course of a few months. Probably no people have ever been called upon to make such an adjustment in so short a time. This sudden inrush of European industrialism means the collapse of their tribal system, their moral code and their spiritual ideas.

This is the situation that a strong Commission, sent out by the International Missionary Council, enquired into last year, and whose report is now published. The Commission consisted of an American Professor of Sociology, a Cambridge Lecturer in Economics, a South African Dutch student of Public Administration, two missionaries—Rev. Ray Phillips of Johannesburg and Miss Mabel Shaw of Mbereshi—with Mr. Merle Davis of Geneva as Chairman.

The Report itself is the most important contribution in print to the study of this subject. It should be in the hands of all students of social and industrial problems. Readers of *The Chronicle* should put it on the suggestion list of their local lending library. It can be borrowed from the L.M.S. lending library.

The Commission pay high tribute to the work of Christian missions, perhaps especially to that of the L.M.S. They see no solution of the problem of the Copper Belt save through the co-operation of missions with Government and the mines.

They point to the Copper Belt as one of the greatest Christian opportunities in Africa, and they urge that missionary work there, so far as Protestant Societies are concerned, should be undertaken by one society with other societies co-operating to make it a joint effort. It is good to be able to say that the L.M.S., after close consultation with Mr. Merle Davis, has recently sent out a missionary to the Copper Belt to open up work there in which it is hoped that other societies will join.

A. M. CHIRGWIN.

Conferences in 1934

1.—M.A.C. EASTER SCHOOL to be held at "Elfinsward," Haywards Heath, Sussex, from *March 29th to April 3rd*. Subject, "India." Speakers will include Mr. R. A. Hickling, Dr. Olive Newell, Rev. Joyce Rutherford, Rev. Barnard Spaull, and Mr. G. W. Trowell.
Applications to Mr. T. A. Mitchell, "Wendon," Coulsdon Rise, Coulsdon, Surrey.

2.—UNITED MISSIONARY COUNCIL FOR WALES.—Conference to be held at Y.M.C.A. Hostel, Cold Knapp, Barry, from *April 9th to 14th*. Subject, "The Glorious Gospel of the Blessed God."
Applications to Rev. R. Griffith, Livingstone House, or to Rev. Watcyn M. Price, Anwylfan, Ruabon Road, Wrexham.

3.—NORTH-WESTERN DISTRICT, WHITSUNTIDE.—To be held at Seaforth Hotel, Llandudno, from *May 18th to 22nd*. Applications to Rev. H. L. Hurst, 244, Deansgate, Manchester.

4.—SCOTTISH SUMMER SCHOOL, at Bonskeid House, Pitlochry, from *July 28th to August 4th*.
Applications to Rev. J. I. Macnair, 62, Polwarth Terrace, Edinburgh.

5.—SWANWICK.—The Annual L.M.S. Conference will again be held at Swanwick from *August 18th to 24th*. The subject of the Conference will be "Modern Missionary Motives." Speakers will include missionaries from all L.M.S. Fields; Secretaries from the Mission House; Rev. Howard Partington, Rev. Idris Evans, Rev. B. R. H. Spaull.
Registration forms are now available and application should be made to Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Plans for all these Conferences are now well in hand, and those organising them will be grateful if you will book *as early as possible*. It is hoped this year that delegates will be sent from churches who have never been to a Conference before so that the inspiration which always comes to us on these occasions may be spread even farther abroad. Will you begin to think as soon as possible of the names of those who might be sent from the various organisations in your church, Sunday school, young people's society and the women's meeting? Is it possible this year for the young men to send a larger representation? It may be that the time has come when one or two deacons might venture to come to Swanwick.

MEDICAL MISSIONS WEEK

FEBRUARY 11TH—18TH

THE DOCTOR ABROAD

By ERNEST H. JEFFS.

A new book, just published, which has been specially written for Medical Week. It gives the story of L.M.S. medical work throughout the world.

80 pages text and 15 pages illustrations.

1s. net, postage 1½d.

COPIES OF THIS BOOK WILL BE SENT GLADLY ON "SALE OR RETURN" TERMS FOR DISPLAY AND SALE DURING FEBRUARY, IF APPLICATION IS MADE TO THE PUBLICATIONS MANAGER.

FOUR LESSONS ON DR. ARTHUR PEILL

(Revised Edition).

By MURIEL PRESTON.

Four lessons adopted by the British Lessons Council for use by S.S. Teachers during February. Each lesson contains: The Aim, Introduction, Lesson Story, Summary, Suggestions for Handwork and Relevant Books.

2d. net, postage ½d. or **2s. 2d. per dozen** post paid.

THE BELOVED PHYSICIAN (The Life of Dr. Arthur Peill)

This biography should be used in conjunction with the Four Lessons on Dr. A. Peill. It contains the necessary background material.

160 pages text and 12 illustrations.

1s. net, postage 1½d.

TALKS ON MEDICAL WORK in INDIA and CHINA

By LILIAN E. COX.

A book for leaders of boys and girls from 9 to 13 years of age. The titles of the Talks are as follows :—

1. THE HEALING ART.
2. HOW A DOCTOR CONQUERED.
3. ON TOUR WITH A MEDICINE BOX.
4. BEHIND THE PURDAH.
5. LOVE'S GIFT TO LEPERS.
6. THE STORY OF A MODERN HOSPITAL.

Suggestions for handwork are given with outlines.

1s. net, postage 1d.

Send your Order for Books "On Sale or Return" to—

THE LIVINGSTONE BOOK ROOM

42, BROADWAY, WESTMINSTER, S.W.1

Printed in Great Britain by THE CLASSIC COLOUR PRESS, Katesgrove, Reading, and published by the London Missionary Society at Livingstone House, Broadway, Westminster, S.W.1.

For use in Library only

For use in Library only

I-7 1934
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4966